THE COMPANION

AND WEEKLY MISCELLANY.

BY EDWARD EASY, ESQ.

—"*A safe* COMPANION, *and an* EASY *Friend.*"—Pope.—

VOL. II. BALTIMORE, SATURDAY, AUGUST 23, 1806. N°. 43.

Printed and published by COLE & HEWES, 4 N. Charles-st.
FOR THE EDITOR.

WE have been politely favoured with the address of the President of St. Mary's College, delivered on Wednesday last, to the young gentlemen who took their degrees, and a numerous audience, and we think its insertion in the Companion will give pleasure to many of our readers.

One of the most prominent epochas in the annals of civilization is the institution of those schools, to which the generality of their system of instruction has acquired the name of *universities*. Europe was seen to emerge from the darkness of barbarity, in which it had been enveloped for ages, as soon as the genius of Charlemagne had lighted up that great luminary, the university of Paris, which no sooner began to blaze, than it became the meeting point of all the votaries of learning from every part of the world, till its beneficient glow gradually diffusing itself in all directions, each state became emulous to concentrate that sacred fire within its own bosom by the erection of similiar establishments. What a glorious change then took place in the aspect of nations! It was a kind of regeneration by which all classes of society received as it were new life, Ignorance had begotten a swarm of superstitious practises, of which the return of letters purified the sanctuary: the lips of the sacred ministers, so long degraded by all the vices attendant on idleness, became once more the depositaries of science and the channels of divine oracles. The healing art of Hypocrates was restored to its primeval usefulness and dignity, and the lives of men ceased to be the sport of conceited ignorance. The seats of justice were no longer the thrones of indolence, nor magistrates, blind tools to the intrigues of ambition, or to the usurping spirit of an insatiable nobility. The long trampled rights of humanity were reclaimed, and the arts following in the train of the sciences crowded to restore to man the comforts of social life. Such were the happy consequences of the institution of universities, consequences too well felt by all wise governments not to prompt them to cherish with fostering care, establishments so beneficial. Hence the liberality with which the ancient sovereigns of this land, and after them the legislative councils of the various states of the union have encouraged and endowed those famous seminaries, of which America is so justly proud, as *to them* she is chiefly indebted for the diffusion of useful knowledge through the vast extent of her territories. Raised by the gratuitous munificience of the Maryland legislature to a rank amongst those primary institutions, St. Mary's College stands this day a new proof of the perpetuation of that zeal for public instruction which will ever be the basis of national prosperity. But, gentlemen, before we enter upon the exercise of the functions attached to this privilege, it behoves us duly to weigh the obligations which it imposes upon us.

One of the principle springs of the utility of universities is the incentive which they present to juvenile ambition in those academic titles by which the man of classical education is distinguished from the one who has been deprived of this important blessing. But in order that these literary badges may never cease to excite among the students a vivid emulation, they ought never to be awarded but to steady & successful exertions. The moment intrigue or complaisance obtain them promiscuously for all candidates, or that a single point is relaxed in the conditions on which alone they ought to be conferred, that moment will their influence be destroyed, as their acquisition will cease to be a standard of merit and a recommendation to public esteem. May our promotions never provoke the application of the hacknied saying, *that a Diploma* is a substitute to *knowledge*, as is an *epaulette* to *bravery!* We may consider it as auspicious to our new faculty that on this, its inauguration day, none appear in the number of

candidates for collegiate honours, but such as she may glory to number amongst her children, and set up as models to successive pretenders. One of them we regret, could not grace this ceremony by the charms of his presence and the strains of his golden eloquence—a due solicitude for the preservation of his valuable life, endangered by his unremitting application to study has made it necessary to his friends to tear him from the seat of his occupations and from their own embraces to send him to distant climes in quest of diversion and exercise. But if ever superior merit claimed dispensations from the general rules, the public voice would force them from us in the case of so distinguished a candidate, if our own sense of his eminent qualifications permitted us to hesitate in granting them. The faculty therefore considering the nomination of that excellent pupil, as an act not less honourable to itself, than it may prove agreeable to him, has unanimously decreed to confer on Mr. Robert Walsh junior, the double degree of bachelor and master of arts, and to request his father to accept the nomination for him.

As for you, gentlemen, seven years spent under our direction in the strictest performance of every moral, religious and academic duty, an uncommon proficiency in the several branches of literary and polite education, witnessed by so many crowns and honorary distinctions, which from the beginning of your collegiate life, have yearly made you the subject of public applause, were titles too notorious and too strong, to stand in need of being supported by new trials. Already has general grammar introduced you into the expansive meads of Grecian, Roman, English and French literature, and amidst that variety of beauties that thronged about you, rhetoric, by refining your taste, has taught you the difficult art of making a prudent choice—already have you, under the guidance of philosophy, unravelled the clue of dialectick subtlety, penetrated thro' the maze of metaphysical intricacies, explored the fundamental principles of morality and been initiated to the mysteries of nature. A regular course of experiments has disclosed to you, better than theoretical inductions could have done, the mode of its operation in thousands of phenomena the causes of which have hitherto escaped human sagacity, and the mathematics have supplied you with their *formulæ* to ascertain with precision whatever in them can be subjected to the exactness of calculation. History, in fine, that supplement of experience, hastening your maturity, has already fitted you out for your own government amid the guiles of a deceitful world. What may we not anticipate from your mental acquirements and your virtuous dispositions? what services to the state? what splendid examples to your fellow-citizens? what happiness to yourselves in the enjoyment of public esteem and in the modest consciousness of enlightened virtue,—yet, my dearest friends, at this painful moment of our separation permit me in the name of the faculty and in my own, to express the tenderest solicitude for your future welfare, and to repeat to you those lessons so often inculcated during the course of your education: that the most conspicuous talents, unassisted by a deep sense of religion, whilst they may lead you to celebrity, may also consign your names to contempt, and can in no event secure you from internal misery—That your talents have been lent you for the service of your God and of your country—Never separate these two grand objects of your veneration and gratitude—The great God, whom it must ever be your boast to serve, accounts as done to himself the services rendered to the state and to our fellow-creatures. Let religion then inspire you, with respectful obedience to the laws, observance to public authority, tenderness to your parents, sympathy to the distressed, forbearance for the weaknesses and opinions of others. Thus will your talents be considered as an universal blessing, thus will you be the ornament and support of society whilst you will continue to be the pride of the faculty, who is anxious to inscribe your names in her records.

FORMA RECEPTIONIS IN GRADUM BACCALAUREATUS ARTIUM,

DITECTISSIMO FILII.

Alma facultas Mariana vos recepit et Ego ipsius nomini vos recipio in gradum Baccalaureatús artium, quod et præteritorum laborum præmium sit et futurorum successuum omene.

PRAYER.

And now! Almighty and Provident Father of all those who place their confidence in thy goodness, vouchsafe from thy lofty throne in heaven to shower down thy choicest blessings upon these youths whom thou hadst entrusted to our care, and whom we now throw upon thy protection—assist their endeavours, guide their steps through the difficult paths in which they are going to engage, smooth before them the avenues to an earthly independence but permit not that either the allurements of vice or the anxieties of fortune should ever make them lose sight of those eternal settlements which thou hast prepared for those who seek first of all thy kingdom and its justice. Pour also thy spirit of council and wisdom upon the heads of this rising institution, and crown the most fervent of

their wishes, that of preparing generations of perfect votaries to religion and enlightened citizens to the state. Amen.

FOR THE COMPANION.

Discourse pronounced by Mr. AMEDE DE MUN, *on receiving his degrees at the University of Baltimore.*

[We are happy in presenting our readers with this very handsome proof of the talents of this young gentleman, as well as the high advantage with which he has pursued his studies.]

The various stages of progressive improvement that are exhibited in the life of man, form a pleasing and useful subject of reflection. The helplessness of infancy, contrasted with the strength of manhood, and the imbecility of youthful ignorance with the maturity of reason, while they convince us that our nature is capable of a high degree of improvement, afford us a strong evidence of the advantages of education. Wherever the foot of European enterprize has trod, the advancement of our condition has been evinced. Education and its offspring, civilization, have polished the rude diamond of the human mind, have arranged in a beautiful order the confused knowledge our experience had accumulated, and have supplied the deficiency of our own strength by the powerful assistance of art.

To extend these privileges of human nature, and to improve these inexhaustible means of human happiness, should always be the first object of legislative wisdom, and literary institutions have been founded and cherished in every country where virtue, knowledge and civilization have prevailed.

On the point of taking my last leave of an institution where it has been my happiness to enjoy all these advantages, I hope I may be permitted to take a short survey of the influence of scientific knowledge on society. I would also wish in this my last collegiate duty, to express the gratitude I feel towards my indulgent instructors, but it would be a task beyond my power. The years of happiness and utility which I have passed, sir, under this roof, the lessons I have imbibed and the examples I have witnessed will long live in my memory, and will, I flatter myself, enable me to pass through life by a virtuous and flowery path.

Let me now beg the indulgence of this respectable audience, while, as far as it is in the power of my youth and inexperience, I take a cursory survey of the benefits and pleasures conferred by an early initiation into the sciences and examine the influence of knowledge upon society as it relates to our pursuits, to our manners and to our pleasures.

The ancients in their emblematical mythology placed on an elevated mountain the residence of the muses. From the sublimity of their situation they looked upon the foggy vallies beneath, surveyed with a smile the follies of mankind, and enjoyed a purer air, a clearer view and a more extensive and picturesque horizon. It is from such a real eminence, from such a commanding position that the sensible and scientific man conducts all his intellectual operations. He can discern on every side the distance and bearings of the different objects around him. He can discriminate the sources, from which human actions flow, and the several irregular meanders they make in their passionate course. He can reach with the promptitude of intuition the most distant conclusions nd his vision is not obstructed by the inequalities of the surface. The storms and tempest that agitate the world beneath, do not disturb the tranquillity of his mind, and when he descends fro n his elevation and mixes in life's busy scenes it is with the dignity of superiority and a mind defended against every surprize.

Contrast this character with that of the illiterate man. His mind bewildered and confused, his opinions prejudiced and undigested, his passions groveling and vulgar, his actions weak and undecided.

"His life, one dreary blank of long repose."

It has been justly remarked by Cicero in his beautiful oration for his instructor Archias, in which the usual brilliancy of his talents, seems to be eclipsed by the expression of his gratitude and by his enthusiastic support of learning; that so intimate a relation existed among all human sciences, that the acquirement of any single branch, increased and facilitated our knowledge of the rest. Thus the metaphysician is improved by his knowledge in physics, and the heavy mathematician relieved by his sometimes breathing in the subtle regions of metaphysical uncertainty. Even geometry, in his opinion, does not clip the wing of the visionary poet, nor the art of war disable the lawyer from engaging in the wordy battles of the bar. The orator, to use his own expression, should be an Omnis homo. His eloquence should be enriched and invigorated by an acquaintance with the force and beauties of other languages than his own; and the scope of his fancy, exploring every part of the universe for riches, should only be circumscribed by the boundaries of creation.

The most prominent distinction between the stupid and

ignorant, and the man of sense and learning, is that the latter always expresses his thoughts and intentions with perspicuity, and the former with a blundering confusion that is necessarily productive of disappointment and dispute. This precision of language and perspicuity of thought, on which judgment in decision and prudence in action entirely depend, can only be acquired by a familiarity with scientific methods and the clearness of scientific definitions. It is a plain and undeniable consequence of our organization that the understanding must be strengthened by exercise; a constant and early intercourse with the world at a time when the mind stands under the greatest necessity of culture, would confirm it in ignorance or sink it into vice, it would remain a desart or nourish only noxious weeds. But the early study of the sciences, excites a bold curiosity and a resistless spirit of inquiry, and calls all the useful and improveable faculties of the mind into constant operation. That wandering, wavering thought, which the illiterate employ, is totally unknown to the man of liberal education, whose youthful pursuits have accustomed him to rigid attention and to correct association of ideas.

Even the orders of the lessons and discipline of the school are calculated to teach the student the most useful habits of method and punctuality in business, and of modesty and decorum in behaviour; they render him, by their influence, respectful to his superiors and obedient to the laws. They give him a just distaste for the trifles of life and fix his attention upon elevated subjects and attainments.

When we cast our eyes upon the various pursuits & occupations of human life, we behold science on every occasion directing and irradiating our course. It is astronomy that directs the navigation of the vessel over the trackless ocean. Geometry subdivides and measures our property. Chemistry presides over our health and improves our agricultural labours. Mathematics in general are engaged in the most common operations of life, and mechanics in particular are employed in the construction of all our instruments and the conduct of all our works of utility and convenience. Mercantile enterprize has increased in proportion as the knowledge of geography has been disseminated, and political improvements extended by a comparative acquaintance with the governments and conditions of other nations. The principles of ethics and morality regulate the order of society and the labours of the legislator, and even that science so much derided for its barrenness, *metaphysics*, informs us of the existence of a God, and adapts us for the sublime contemplation of religion. It is thus that science supported by her parent truth, has conducted the human mind through every avenue and labyrinth of nature, has rendered every element subservient to human necessities, has supplied the deficiency of human strength by the auxiliary efforts of art and penetrating beyond the limits of this earth, has prepared us for another world.

The influence of science upon our manners is not less apparent, than upon our minds and our pursuits.—We may cite on this subject the ancient testimony of a celebrated author of the court of Augustus.

> Ingenuas didicisse fideliter artes
> Emollit mores nec sinit esse feros.

There is a delicacy of feeling which a converse with the sciences and the fine arts communicates to the heart; the emotions which they inspire, are of the gentlest and happiest nature. The man who is addicted to such innocent amusements soon becomes divested of the instinctive selfishness and ferocity of his natural character. Nature, the grand object of science, is his continual study and it is impossible to be conversant with its works without feeling the enthusiasm of benevolence and all the purity of religious devotion. The temporary retirement and tranquillity requisite for such occupations have also a most beneficial influence in softening the feelings and reforming the mind.

The busy world may be justly compared to a forest where the trees too crowded together have not sufficient room for the expansion of their branches, and not sufficient nourishment for the attainment of their growth; where each is solicitous of engrossing the genial rays of the sun or the fertilizing influence af the showers.

To those whose manners and dispositions have been roughened and exacerbated by the peculiarity of their pursuits it has been sometimes recommended by the Chesterfieldian to frequent the society of that sex, whom Cowper has said,

> "That man was born to please."

What voice can be more seductive! and if to be beautiful were to be virtuous—if to possess the most fascinating charms and to bewitch every feeling, every sense, were to inspire the knowledge and the desire of right and good—if the enchained votaries of love, were of all others in a situation best adapted to judge of the tendency and the consequence of the wishes and exertions of youth—then might the fair inhabitants of our world, dispute the claim of the soft sisters of Parnassus in their influence upon virtue and upon manners.

But admitting that the sciences have not increased the

comforts or conveniencies of life: admitting that they have a tendency to effeminate instead of improving our manners and dispositions, still it might be contended, that they are beneficial as the means of innocent recreation.

The poet Lucretius after enumerating the highest pleasures that the human mind can enjoy, gives, in a rapturous strain of enthusiastic poetry, a decided preference to the sublime pleasures arising from scientific attainments.

> Sed nil dulcius es bene quam munitatenere
> Edita doctrinâ sapintum templa serena.
> Despicere undè queas alios, passim que videre
> Errare, atque viam palantes quærere vitæ :
> Certare ingenio, contendere nobilitate :
> Noctes atque dies niti præstante labore
> Ad summas emergere opes, rerumque potiri.

It has been a subject of some speculation to the learned to discover in what manner the blank of thought is filled up by the illiterate and uninformed, both in their moments of leisure and of manual labour. The business of this life cannot engross a very large portion of our time, the rest which should be employed in pleasing and useful relaxation, is filled up by the ignorant and the vulgar, in riotous pleasures and excesses. The bottle, the card table and the dice box, every species of tumults, of profanity and idleness are resorted to for the purpose, as it is styled, of killing time. Thus are vicious habits imbibed and the constitution injured at the same time. The feelings of the intelligent man are totally abhorrent to such dissipated pursuits; he is under no necessity of killing time, of flying from himself. He has other pleasures in store for his enjoyment, pleasures arising from a polished taste, which leave no sting, no distaste, no satiety behind—science may be styled the sister of taste, for both are the children of genius and truth : the works of nature may be scrutinized for the discovery of knowledge, or regarded for the enjoyment of pleasure. The first is the object of science, the latter of taste. But there is such a constant and friendly union between them, that a man of general science must have a mind strongly susceptible of the pleasing emotions of taste. It has been defined by Akenside, a poet who was " feelingly alive

> To each fine impulse—a discerning sense
> Of accent and sublime, with quick disgust
> From things deform'd or disarrang'd or gross
> In species."

Such an exquisite faculty, that can derive enjoyment from the contemplation of every beauty in the works of God, must be the greatest blessing that can be conferred; all the realities of creation, and all the visions of the imagination contribute to its delights—the elysium of the poet's mind, the actions and the studies of ages that are passed,—and all the existing charms of nature and society. Its pleasures are also refined from all the grossness of sensuality, they are removed from sordid avarice, and secured from all the rude encroachments of the world. They form an essential part of the owner and accompany him, as Cicero has observed, through every change of time, place and situation. " Nani cœtera neque temporem sunt, neque ætatum, neque locorum, hæc studia adolescentiam alunt, senectutem oblectunt, secundas resornant, adversis perfugium ac solatium præbent, delectant domi, non impediunt foris, pernoctant nobiscum, perigrinantur, rusticantur.

From this cursory survey we have taken of the influence of science upon our pleasures, our manners and our pursuits; we may be allowed to express our surprise at the sophistry of those who have denied the extent and the benefit of this influence, who have perverted the knowledge they had acquired to its injury and disrepute. For there have been such characters—there have been an Helvetius and a St. Pierre who could declaim on the pleasures of ignorance; there has been a Jean Jacques Rousseau, a man justly styled by Burke the philosopher of vanity, whose inordinate love of paradox and eccentricity, led him into every absurdity. But had he ever been accustomed to search into the depth of things, instead of lightly skimming the surface; had he ever tried his opinions by the severe ordeal of judgment, instead of adopting them through the suggestions of vanity, he would never have given us so strong a testimony of the imbecility of human reason, when under the guidance of passion.

It is indeed true that an individual and exclusive pursuit of the sciences may incapacitate the recluse for active life, and enervate his mind for all social intercourse. Such arguments however drawn from the abuse of a principal, neither logic nor common sense will allow, and we contend that this idle love of secluded study, is not the passion for science, but a passion for books. The love of science is the love of nature and truth; but this indiscriminate appetite for reading, this idle curiosity to discover, and this pedantic vanity to repeat what others have said or thought, is never felt and encouraged by the wise, who have very little relish for such artificial ignorance. They consider science on the other hand, as the hand-maid of

action, and the means of a successful and virtuous ambition.

But, why should we dwell and rely on an abstracted view of the subject alone when we can arrive at our conclusion by the easier paths of history and experience. The advantages which have resulted from the extension and dissemination of knowledge cannot be justly appreciated by those who are only conversant with our present state of society. To distinguish what we have derived from nature, from what we have acquired by our experience, would become a vain and fruitless labour, if the rude relics of antiquity and the present barbarity of many nations did not afford us a criterion. In America this criterion is almost unerring: when we cross the Mississipi and enter into the fruitful and uncultivated desarts of Louisiana; how striking is the contrast between the condition of these ignorant Indians and our own; their minds as uncultivated as the country they inhabit, and their tempers as ferocious as the beasts with which they rove. This wildness of nature is here strongly contrasted with the harmony of civilization. Experience, whose dictates may defy the power of eloquent paradox or conceited ignorance, has taught the superiority of the latter state; and a vast and fertile field is thus prepared for the exercise of enterprise and improvement. Every scene seems to have been portayed with a bolder pencil on this fortunate continent, every blessing seems to have been lavished with a kinder hand. Human industry and human rights are here unburthened of the shackles of tyranny —Even public encouragement and private patronage will not be withheld from the sciences and the arts, when mountebank adventurers shall have ceased to deceive, and time shall have confirmed the character of our youthful nation. Already may we look forward to that period, when the office of the instructor shall be regarded, as in the ancient republics, with veneration and respect; when the sciences once before exiled from their Grecian homes, shall again fly the terrific din of politics and wars, and obtain, under the guardianship of liberty, an everlasting shelter in the tranquil bosom of America.

How cheering this prospect, my late companions in the pabts of science,—to me, and to you all, who feel, as we ought, the gratitude due to our venerated teachers. On these tranquil shores, driven from their native lands, which even *their* virtues and *their* precepts, could not protect from the outrages of political discord, and the violence of ambitious factions, they have unfurled the banners of science—happy are we who have been assembled around them. Of lives devoted under every personal privation, to our improvement and happpiness, let the reward be found in our gratitude, and in the exhibition by all our future conduct, that they have not taught us in vain. And let us so act when mixed with the mass of the citizens of this happy country, as to secure to them, the applause, the encouragement and the reward of the American nation.

VARIETY.

For the gratification of such of our readers as do not see the Port Folio we transcribe from it the following exquisite piece extracted from the new poems of Anacreon Moore.

LOVE AND REASON.

'Twas in the summer time so sweet,
When hearts and flowers are both in season,
That—who of all the world, should meet,
One early dawn, but Love and Reason!

Love told his dream of yesternight,
While Reason talk'd about the weather;
The morn, in sooth, was fair and bright,
And on they took their way together.

The boy in many a gambol flew,
While Reason, like a Juno, stalk'd,
And from her portly figure threw
A lengthen'd shadow as she walk'd.

No wonder Love, as on they past,
Should find that sunny morning chill,
For still the shadow Reason cast
Fell on the boy, and cool'd him still.

In vain he tried his wings to warm,
Or find a pathway not so dim,
For still the maid's gigantic form
Would pass between the sun and him!

"This must not be," said little Love,
"The sun was made for more than you,"
So, turning through a myrtle grove,
He bade the portly nymph adieu.

Now gaily roves the laughing boy
O'er many a mead, by many a stream,
In every breeze inhaling joy,
And drinking bliss in every beam.

From all the gardens, all the bowers,
He cull'd the many sweets they shaded,
And ate the fruits, and smell'd the flowers,
Till taste was gone, and odour faded!

But now the sun, in pomp of noon,
Look'd blazing o'er the parched plains,
Alas! the boy grew languid soon,
And fever thrill'd through all his veins!

The dew forsook his baby brow,
No more with vivid bloom he smil'd—
Oh! where was tranquil Reason now,
To cast her shadow o'er the child?

Beneath a green and aged palm,
His foot at length for shelter turning,
He saw the nymph reclining calm,
With brow as cool as his was burning.

"O take me to that bosom cold,"
In murmurs at her feet he said,
And Reason op'd her garment's fold,
And flung it round his fever'd head.

He felt her bosom's icy touch,
And soon it lull'd his pulse to rest;
For ah! the chill was quite too much,
And Love expir'd on Reason's breast!

Mr. Moore, in the following stanzas, has combined the frolick of a Bacchus and the tenderness of a lover.

ANACREONTIC.

I fill'd to thee, to thee I drank,
I nothing did but drink and fill;
The bowl by turns was bright and blank,
'Twas drinking, filling, drinking still!

At length, I bade an artist paint
Thy image in this ample cup,
That I might see the dimpled saint,
To whom I quaff'd my nectar up.

Behold how bright that purple lip
Is blushing through the wave at me,
Every roseate drop I sip
Is just like kissing wine from thee!

But, oh! I drink the more for this,
For, ever when the draught I drain,
Thy lip invites another kiss,
And in the nectar flows again.

So, here's to thee, my gentle dear!
And may that eye forever shine
Beneath as soft and sweet a tear,
As bathes it in this bowl of mine.

The fiery temperament of an habitual drunkard is described in the following whimsical hyperbole, by Lorenzo de Medici.

He sneez'd; and as the burning humour fell,
The dust with vital warmth began to swell.
Hot, moist, and dry, their genial powers unite,
Up sprang a frog, and leapt before our sight!

The following picture from his Selve d'Amore is drawn with great truth and simplicity.

Sweet spring returns; the shepherd from the fold
Brings forth his flock, nor dreads the wint'ry cold;
Delighted once again their steps to lead
To the green hill, clear spring and flowery mead.
True to their mother's track, the sportive young
Trip light; the careful hind slow moves along,
Pleas'd in his arms the new-dropt lamb to bear;
His dog a faithful guard, brings up the rear.

Sir *Thomas More*, on the day that he was beheaded, had a barber sent to him, because his hair was long; which, 'twas thought, would make him more commiserated by the people. The barber asked him, whether he would please to be trimmed? In good faith, honest fellow, said Sir *Thomas*, the king and I have a suit for my head; and till the title be cleared, I will bestow no cost upon it.

A friend of Sir *Thomas More's* taking great pains about a book he intended to publish, being better conceited of his own wit, than any man else, brought it first to Sir *Thomas* for his judgment; who finding nothing therein worthy the press, said to him grave'y; that if it were in verse, it would be more worthy. Upon which the author went immediately and turned it into verse, then brought it to Sir *Thomas* again; who looking thereon, said soberly; yes marry, now 'tis somewhat, for now 'tis rhyme, but before it was neither rhyme nor reason.

TO READERS AND CORRESPONDENTS.

OMEGA asks our opinion of his poetical abilities—thus appealed to, we must candidly confess, that we would strongly, recommend his renouncing all flights to Parnassus—any thing but a limping Pegasus may be borne. To be rational and agreeable in prose, is much higher praise than to reach even mediocrity in verse.

To the friend who favoured us with the biographical sketch of Maria Theresa, we are much indebted. It came too late for insertion this week.

QUINTILIAN JUNIOR has been received. We must decline the insertion of his sentiments on the subject of St. Mary's College, as leading to a controversy which cannot be maintained in the Companion, being inconsistent with the plan to which we determine most rigidly to adhere. The appearance of the account of the College had alone in view the effect it might haveuponthe literary taste of our citizens, & as such it certainly does, in our opinoin, possess very superior advantages. As to the effects it may have either religious or political, they must be discussed elsewhere; they are totally incompatible with the objects we have in contemplation.

ORIGINAL POETRY.

The following specimen of simple latinity in Leonine verse is taken from a miscellany entitled the Meteors: as the greater part of the readers of periodical papers cannot comprehend it in the original, I herewith inclose you a free translation. Should some of your more fastidious readers think it a piece of lovesick juvenile rhapsody, I can assure them that in these points the translation cannot compare with the original.

Hac ades dum, chara Phillis,
Hanc sub umbram juxta me;
Non videbit Amarillis
Dum tegemur arbore.

Nullam præter te adoro,
Solam amo Phillida;
Miserere mei, oro,
O mi formosisima.

Ubi primum hanc spectavi,
Captus pulchiritudine
Deam esse hanc putavi
Missam huc ab æthere.

Vulneravit me Cupido
Dum spectavi faciem,
Ex quo tempore libido
Crevit hanc in verginem.

Phillis tamen est crudelis,
Phillis non amabit me:
Ego semper sum fidelis,
Olim non Penelope.

Uror, ah! uror amoris
Flamma nunc veneficia:
Labyrintho cum doloris
Propter meam Phillida.

TRANSLATION.

Now you are here my charming Phyllis,
Seated by me in the shade;
Amyrillis can't escry us
In the bower I have made.

None but you shall be my truelove,
Phyllis only is my dear;
I sue for pity, then of you love
Oh my fairest of the fair.

The first instant I beheld her,
Smitten deep with beauty's charms,
She seem'd a goddess sent from heaven
But to bless some mortal's arms.

While on her charms I fondly gazed,
Cupid sped his deadliest dart,
And from that moment I was crazed,
The wound still rankles in my heart.

Phyllis still is unrelenting,
Still she scorns my tender flame,
Such constancy might cause repenting;
Penelope was not more fam'd.

Alas a prey to love's keen anguish,
The poison thrills thro' every vein;
In torture still I'm doom'd to languish;
I die for Phyllis's disdain.

VERSATILES.

ODE TO SPRING:—By R. S. Esq.

O! come reluctant spring, sweet power,
We long to bless the smiling hour,
When thou shalt mildly reign;
Behold! how all things mourn thy stay,
Come then thy annual visit pay,
And bring thy 'custom'd train.

Thy foe, dread winter, fear no more,
His boist'rous storms have ceas'd to roar
And rend the troubled air;
No more his ruthless blasts shall rise
To drive thee shrieking through the skies,
Or tear thy silken hair.

Him and h's train we saw depart,
Lank famine, death with icy dart,
Followed their angry lord;
Dark fogs concealed the demons-flight
A whirlwind snatched him from our sight
While tempests round him roar'd.

She comes! she comes the graces round
With nimble feet the verdant ground,
In frolic measure beat;
While all around, below, above,
In notes of harmony and love
Her blissful presence greet.

Lo Venus too! and in her arms
Behold the king of soft alarms,
The love-inspiring boy;
To him each struggling heartfelt sigh,
Each melting voice, each asking eye,
Affords malicious joy.

To me who all unskilled to sing,
Thus welcome thee! O bounteous spring,
A favouring ear incline,
O grant that she for whom I burn,
My honest passion may return
And be for ever mine.

On some snow which melted in a lady's breast.

The envious snow comes down in haste,
To prove thy breast less fair;
But grieves to see itself surpast,
And melts into a tear.

☞ The price of this paper is three dollars per ann. payable in advance.—No paper will be sent out of the city, without previous payment, or surety in town.